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754 756 a message that they then have the power. After that the person tries out his dreamed cure on a sick person. If it works, he begins to build up a reputation, and if he continues to have good results, he then becomes a molang. As for the medicine the molang makes, it does not require any formal training. He observes how some practiced molang makes it. There is no "theorie" (and the guru used this word) to be learned. Also, they get prescriptions in dreams. Thus dreams may be the crux of the affair. It is all pretty informal.

I forgot to ask whether the molang may have familiars. Bugis, the molang of Wailolong, [774] got the call when he was already an adult. A molang can recapture the errant soul of a person who is ill. To make the recapture, the molang rubs betel on the head and joints of the patient and thinks that this replaces the soul. A now discontinued trick of the molang was to discover who did some wrong, for example, in the case of a theft, by looking in his magic mirror. It is quite common to say, "Let's got see what the mirror shows," and then go to a molang. Thus the molang is a person who receives his post through dreams which give him medicine, the ability to recapture souls, and the ability to be a seer.

759 ●844 462 In addition, there are dukun. These are mostly women, but may also be men. They give medicines. The women may also be midwives. They get their medicines from others, for example, from their mothers, or invent them, or obtain prescriptions in dreams. Although Leloba has no more molang, it does have at least one dukun, and there are quite a few in the area.

793 789 The Catholic priests have magic power too, but it comes from God rather than ancestors or other pagan sources. They can even make rain, by prayer.

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000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [154] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about

[156] equally male and female. The dukun also get

[844] their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

373 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except of course, Chinese and Savu. They say that they

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782 Drums, etc. are set up.
231 (5) A new ordinary house. There is a small
[342] feast, and pigs are killed.

[731] (6) If there is an epidemic, a big feast is
[783] held, like the tjutji kampong of Ambon. The
[756] mbako decides when it is needed. It is called kaba erba golo, which means "buffalo (kaba) makes young or renews (erba) the kampong (golo)." Thus the word for young seems to have the sense of making young or cleaning or renewing. There is a buffalo sacrificed, I suppose at the tjompang.

[697] (7) When a man returns from jail. A buffalo is sacrificed.

[585] (8) A wedding. For such rites only pigs are sacrificed. Buffaloes which are killed at this time are for food only, not for ritual use.

[764] (9) Funerals. If such a rite is for an up-
[565] per, a buffalo is sacrificed; if a funeral is for a lower, only a pig is sacrificed.

[844] (10) Birth. A bigger ceremony is held for a first child, and all the kampong folk attend. Later children are given smaller rites, and only the family attend. Pigs or fowls are sacrificed. Such ceremonies are held five to ten days after birth. There is no special touching the ground rite. However, at this time the baby's hair is cut and a name is given.

844 This led to a discussion of birth. In each
[756] kampong the mbako are also midwives, i.e., at least some of them. A male mbako may be a midwife, and Cornelius says that some are very clever at this. Evidently all mbako are medicine givers and sorcerers and soothsayers, etc., but not all of them are midwives.

843 There are no food taboos for pregnant women, but there are restrictions. If a pregnant woman goes out at night, she must carry a knife (like Ambon). An expectant father may not make bamboo water holders. Neither parent may work at the graves or go to funerals

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844 graves or go to funerals. The umbilical cord is not cut until the placenta is out. In doing this a knife of bamboo is used. In fact, they use five bamboo cutters. They cut with the first four a little, and then throw them aside. The fifth bamboo knife cuts through.

846 614 [851] When the child is born, a man (maybe the father) comes to the house and bangs five times on the wall from the outside with a spear, and asks, "Boy or girl?" (The assistant said he banged the spear himself.) The word used for boy means "kampong child"; for girl "outside child," reflecting that the former will swell the population of the kampong, but the latter will leave the kampong on marriage. The placenta is put in a box with ashes, along with the umbilical cord (mba'u means placenta with cord). The box is hung in front of the house until it falls apart and disappears. He says usually a dog or some other beast finally eats it up! However, this holds for some va'u only. Other va'u throw the afterbirth in the river, and others bury it. Thus the custom in Pau is hanging; Pongkor buries, Veol throws in the river, Tjepang throws in the river.

805 The calendar starts with planting. They count the months thereafter. The year has ten moons. The two moons extra (May, June, July period) are not counted. They are "empty." (This may explain the confusion Papajungan had in explaining the Toradja calendar, because there too they had extra, unnamed months.)

The ten months, he said, are named. This is unclear, because later it seemed that he reneged on this at Anam when I pointed out that Anam was just having a New Year feast at the end of January, while other kampongs had had theirs long since. Maybe they just count from the planting time, and the "New Year" feast does not take place at the start of the counting, but is just